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GIVE TOMORROW
A Voice
Today

VANCOURIER
To "The
Voice"

2764



The Whisper

A Journalette of Preventive Thought

MAY / Valley of the Pines, Montague, Michigan, U.S.A.

1933

COMING

Adventures in Preventive



The Algebra of Events



The Geometry of Meaning
versus



The Arithmetic of Words



The Bio-radial Electro-chemistry
of Human Emotions



Atonement or Attunement?

A Zonalogical Reconnaissance in
Religio-scientific "No Man's Land"



The "Missing Third"
(which is the "Lost Word")

GIVE IT A THOUGHT



Before your sponge can absorb pure
fresh water, you must get rid of
the old stale water it holds.

Likewise in seeking success: get rid
of the influence of some of your
failures.

Exchange ashes for dry wood, if you
will be warm.

"Education" Not Essential to Human Radio

THE LAST FEW YEARS have brought to light a striking illustration of our thesis that what is commonly understood by the terms 'Education', 'Science', 'Technique', 'Intelligence' etc., are not essential to the functioning of the "human radio" whereby Nature takes care of her children.

Education by experience will equip the human mechanism with new "strings" which will extend the range of the melodies that may be played upon it, but education by varieties of brain-cramming and self-conscious or ostentatious "technique" is like playing a brass band in the room where there is a delicate receiving apparatus for hearing whispers from across the "Seven Seas with their Secrets". We no longer hear this delicate broadcasting, and at last forget that the instrument is there.

African Knowledge

It is now admitted that "many an epoch-making scientific truth discovered by the white man during the past few years was known to the African savage centuries ago." Is this mere instinct?

General paralysis was regarded by the white man as incurable. It is only in recent years that medical research revealed that the cure for paralysis is to inoculate the patient

with malaria. The explanation offered for this was that both general paralysis and malaria were "germ" diseases; that the two armies of germs fought each other, malaria invariably winning the field of battle; after which the malaria may be "cured" by a few doses of quinine.

The administrative officer in charge of the Iramba Tribe of Africa pointed out that witch-doctors of the

The Whisper

VANCOUVER TO THE VOICE

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of Preventive Thought

Published Monthly

By

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and

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Forerunner to the
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POLICY

Preventive Education.

International and Inter-organizational
Understanding and Intellectual
Cooperation.

Ethical, Educational, Non-political,
Non-commercial, Non-sectarian Union
of Science and Religion.

"Give Tomorrow a Voice Today."

"Prevent Rather than Cure."

"Let us shape Tomorrow's Generation
rather than patch up Yesterday's
mistakes."

Since the December issue of "The Whisper", 1932, linoleum cuts, printing and decorative typography have been the work of Joseph Sadony Jr. and Arthur J. Sadony.

Tribe had for over four hundred years prescribed mosquito-bite (from the malarial swamps for natives afflicted with paralysis. It was not until the close of the nineteenth century that medical science discovered and admitted the connection between malaria and mosquitoes. In writing of the matter, this officer quotes Mgendu, (the medicine-man of the tribe.) who explained why he wanted a famous chief, afflicted with paralysis, to move down from a high plateau to a malarial plain.

"The vidudu of paralysis" Mgendu told him "must fight with the vidudu of malaria so that the first vidudu may be devoured: then Kinga (the chief) must eat of the bitter roots, and he will be strengthened." (The "bitter roots" containing quinine!) Quinine itself was discovered by savages, we are told, long before it was known to the white scientist. It was used by the savages of Peru as a cure for malaria long before Peru was discovered. Savages "believed" paralysis and malaria to be caused by "germs," when the white man still thought the idea of "germs" to be a superstition!"

Superstitions Sometimes Facts

White travellers thought it superstition that prevented the black mothers from driving away or killing a certain large fly that buzzed around the faces of their babies, and that caused them to make a deep cross in a mosquito-bite with their thumb-nail. The ignorant savage knew what it required the "Intelligent" white man a long time to find out—that the fly in question ate mosquitoes, that the mosquito-bite caused malaria. She ran her thumb-nail across the bites to force out the poison.

There are many things that have been done for generations by savages that have only recently been discovered and admitted by science. There are some things still considered as "superstitions" that science has yet to discover and admit as "scientific," which they will be forced to do.

All this is not to say that the individual savage even knows what he is doing, much less the reason for it. With the mass of savages as a whole they undoubtedly do what they do and believe what they be-

lieve, true or untrue without intellect upon the subject. They are child-like and emotional; they are imitative and believe many things of which we would say there is no concrete proof. They believe in their medicine-men. There have no doubt been a thousand false medicine-men to one that was truly inspired. "Many false prophets have gone forth into the land." But evidence such as the above proves that just as the great Religions have each given birth to a prophet who did speak the truth, so has each primitive tribe at some time in its history given birth to a medicine-man who introduced truths which are still handed down from generation to generation though their import may have been lost or distorted.



THE HUMAN PLANT

After all, the human plant, the mind, has its roots in the heart, where emotions are given birth, and where love and affection dwell; and as long as they are on friendly terms, we not only know how to play and be children, but can find new games, and new things of interest to bring their own reward.

But we must try not to walk in a circle, for each step deepens the path. It is so easy to form a habit of going in one direction until we lose sight of the four points of the compass. It is as important to create new ideals and build castles of our heart, if the timber is there, as it is to realize them after they have been materialized. We have as much right to expect a seed to grow, as a plant to bear fruit when we see the blossoms. And this applies to the human mind.

But the human plant must be pruned, the same as any other plant. And let me tell you what part of the human plant I would prune, if I were in your place. First of all, I would prune those limbs that are farthest away from the earth. This would allow the roots to creep deeper into the rich moist soil: apparently a cruel act at the surface of things, but not so, for the tender roots which seek moisture would repay, under the law of compensation, the pruning; with the addition of a stronger support upon the foundation which we have chosen as our life's work.

At The Fulcrum



A PERSONAL EDITORIAL

Cleanliness is kin to beauty and harmony, order and health. If your back yard is unclean, you have a guilty conscience; and if not guilty, then ignorant even of your front yard.

You admit that it is the trend of your thoughts that leads you to unhappiness; influences you to procrastinate that into which your wrong thinking leads you. If your thoughts run at random, according to environments, why can they not be controlled upon the path that leads to calm waters by the Will, with your hand at the helm?

You eat what is before you, but is it what you really should eat? If not, WHY do you eat it? You discriminate in drugs, in order to obtain definite and known results. Then why should it be so difficult to avoid those things beneficial or detrimental, for just your own particular desires and general good.

You know, after you have pulled the trigger of your rifle pointed at the heart of your victim, that the bullet is on its way. You know what follows; have known it by experience, so why question or repeat,

when results are evident.

We can be what we will, or we could not will at all. If we do not like a permanent companion, can we not change our likes to make him like us?

There are always two sides. Therefore, Yes may be changed to No, or vice versa. That is the safeguard of life, birth and death; still, both the same thing: one ushered from the unknown to the apparent known, and from this point again to the unknown.

In which condition was it more normal, in the illusion of life, or in that condition that always was and always will be, where we come from, and back to whence we shall go?

It is as if we were on a long journey from New York to San Francisco, stopping off at a little railway station to have lunch, and then still keep on going. The railway station is the earth. Surely the journey is long. We cannot forget New York, neither our goal. The trains wait just so long, and we board them again, and on our way.

What is so mysterious about it all?—unless the little village influences us to stay longer, as we may think it possible. Still, when on our way once more, we remember New York and San Francisco. So let us give our minds a chance to think of these things, and we will get a little of Eternity to offset our wasteful, idle moments of mortality.

Simplicity is the true Standard of Life.

SEEKING FOR GOD

THE HUMAN COMBINATION

We all seek the combination to the door of Understanding, to arouse that spark of Intelligence imprisoned in some safe repository within the brain. Some call it God.

To some the combination is in the principles of a belief or religion: to some, Catholicism, Charity, Spiritualism, Theosophy, or perhaps the belief of the Baptist, Methodist, Episcopalian, Christian Science. To some, the big Outdoors, and the activity of physical health and perfection.

But the most human combination of all is Love—that foundation of contentment when a father looks over his fields of waving grain, his stock, his children coming from school, and his wife in the kitchen. Then while all are sitting at the table

after saying grace, and the mother filling the plates of the children, he sees their rosy cheeks and the smacking of their lips in anticipation. Then the children tucked to bed, covered up for the night, the father smoking his pipe, reading the paper, and the mother knitting or crocheting some little luxury.

Here is contentment, the foundation of happiness for the coming generation that has built the steel safe and lock wherein lies all hope and ambition. But there is an inner chamber which hold the secrets inviolate.

There are various combinations which time has proven to open that door which contains spiritual contentment, the border of hope and faith, the book of Knowledge, which gives an understanding of Eternity by eliminating our material time, which naturally brings us under the law of Infinity where we represent but one understandable unit. For in this great Mansion, we count ourselves, not bricks of which there are millions, but one grain of sand which

GOD:
The Master-Magnetic Stabilizer
That keeps the human "compass"
pointing "due North"
By faith in Him.

helps compose the brick of this present epoch.

There are periodical moments when the clock strikes the hour. It may be the hour of birth, or death—which makes no difference to the clock. There comes a time when it strikes for the first time. Its owner, with anxiety, checks up, whether it tells the truth or not. Not very good care is taken of some clocks or watches. A spring may be broken, still the entire works are perfect. Some strike for the last time, and have been faithful.

And thus it is with mankind. Each tick has its different length of time, though minutes are the same. Each man and woman has had a different way of expressing, but the motive was the same. Each has an illumination once in a lifetime, the revelation depending upon the amount of that oil of knowledge that illuminates wisdom to create. Jesus was "illuminated" at his thirtieth year.

Throughout the Bible will be found the symbolism of fire. The illumination or flame of Abel ascended to the skies, and that of Cain to the ground. The bush burst into flames before Moses, and a voice from heaven with a flash of light said "Saul, Saul, why persecuteth thou me." Flames descended from the heavens upon the altar of King Solomon. The Holy Ghost descended upon the Apostles in tongues of fire. There were "halos" about the heads of the saints. . . .

The illumination, as spoken of, was a permanent belief in the acceptance of environments as they are unconditionally, understanding of mysteries unexplainable, and a feeling of peace within one's soul: a happiness that only comes from a clear conscience of having done well. It was a power of Intuition to discern things that the eye, logic or reason cannot comprehend. It simply surrounds one with that sphere where there is no doubt. It is or it isn't. It is that atmosphere which generates heroism, martyrdom, leadership, motherhood: the spark of God which is self-creative.

One may perceive, yet be unable to hold by reflectives or memory—just as some constitutions cannot di-

Practical versus Theoretical Christianity

(An extract from "God First")

By William Alvis Guthrie, M.D.

The difference between theoretical and practical Christianity lies in this: "One believes and stagnates, the other understands and acts. One waits passively for future deliverance, the other works actively for present accomplishment. One lies dormant in anticipation of a future awakening, the other is a Christianity kept in continual motion — in constant practice — because it is available here and now."

A man of wealth left many acres of land to his people with horses as well as lands and pastures, with herds and flocks. Giving his instructions he departed for a period of years. They were to improve until he came again. He left them the promise that at his coming he would reward them greatly.

After he had departed the people said, "What a splendid man he is, worthy of great honor." So they built a beautiful temple to his name and here they congregated to tell of his goodness, to read his letters and to sing his praise.

But look yonder at the fields: his herds and flocks are neglected; many die; others are diseased; and many are starving for food; and famishing for water. Are the fields cultivated? Yes, a few acres, but briars and weeds and brushwood cover much of the land.

An unknown messenger reports the fact to the owner who returns on a day when not expected. He makes inquiry for the people and is told they are congregated in the house yonder, where they meet to praise the man who left them the farm.

Now what will the man do? We know he will drive off these miserable tenants and give his lands to others, and we say he is right.

Did not our Lord leave us a great field and say, "Improve until I come?" Before many witnesses, and before God, with the thought of eternity upon our souls, how much are we cultivating the field that God has left us?

Many and beautiful and costly are the temples we have builded in honor of Christ; with songs of sweetest melody we praise Him; many are the eulogies pronounced by the tongues of gifted orators; but what are we doing to cultivate the fields? Are we doing what we can?

Ruskin declared that even plants obtained more of their sustenance from the air of heaven than from the earth. An experiment was tried. A plant weighing fifty pounds was planted in twenty pounds of dried earth, placed in a vessel. Everything except air and water was excluded by a perforated metallic cover, and for five years nothing was added but pure water.

At the end of five years the tree was taken out and weighed. It had gained forty-five pounds, while the soil had lost but two ounces. Nearly the whole growth of the tree was from the air and rain of heaven.

So, while we must live on the earth, our best growth and life is derived from Heavenly food. Let us make God and His Christ the center of our lives, and we shall never desire a substitute.

Night: The swish of the Water that we call Dreams. Day: The grinding of wheels to crush Wheat for Daily Bread.

Wheat and Dreams

A Garden for Singers of the Night and Day

AFTER ARMAGEDDON

Edwards Davis

God's messengers so leading us, what lot
Was ours, that mankind failed as if unled,
Our Cultures leaving only fallen towers
To monument the vanished centuries?



Editor's note:- The fragments entitled "AFTER ARMAGEDDON", by Edwards Davis, which frequently appear in THE WHISPER, are extracts from an "Epic of the Soul" under the same title, which is described as "picturing the victory of the Soul in an imagined age beyond the imminent defeat brought on by the breakdown of Mammondom, when finally that titanic tyranny shall be met by the rising love-force of Christian righteousness in the long foretold last battle of the world."



MUSK DUST

M. FATHULLA KAHN

Sanyasi says,
'I find God in renunciation'.
Ascetic says,
'I find God in penances'.
Fakir says,
'I find God in poverty'.
Lover says,
'I find God in my beloved'.
And God says,
'I am in Man'.

gest the strength of foods, and cannot economize enough for old age. Their pockets and banks leak. Their promises leak and collapse: the purpose unstable. They are not even as faithful to their own power as a hound is to his scent, who neither sees the game nor need he rush, but feels assured he will overtake it and be strong enough to bring it down—depending upon his power of scent, as man his intuition, who, neither, sees his destination, but feels it intuitively.

Some dogs follow game only by sight, compensated by speed and reason. Some men go swiftly by sight in following a launch around bends of rivers by the trail it leaves: a man by his tracks on land, his ashes, or some mark which logic may interpret.

Therefore we have one method: the substance that stands before the mirror's reflection.

Now which is real? Is not the reflection as real as the substance when you take death into consideration as far as life's shadows which created the reflection, our spirit? The substance of our body or the human bottle which but held its contents: which is most Precious?

In my Father's house are many mansions. WHY? There are many members, but one body. He who has time to argue over differences of membership of the human race, has not yet found the truth. He who possesses a diamond may wear an imitation with a clear conscience, but not otherwise.

Let each one who possesses a religion shape it into form, according to his own conception of the truth. To go beyond this leads to fanaticism, superstition and warped ideals. How can one speculate upon the flavor or taste of the food unless he partakes of it.

He who condemns or criticises the religion of his brother is not sure of his own, or he would have pity instead of scorn, consideration instead of anger, confidence in his own instead of fear at his brother's progress. He would be more apprehensive of his brother taking from him the newly found diamond, instead of antagonizing his brother to believe his faith groundless, enough to awaken him to undermine any other be-

Come, All Ye Living!

Come, all ye living, camp against the dead;
Go forth and give them battle who have sold
The future into bondage. All too bold
Are their unseen battalions, and the dread
Of their long silence like a pall of lead
Weighs down our music. Break each ancient mould
Of barren custom where the soul grows cold,
Break and destroy the empire of the dead.

Let never trumpet sound the happy truce
Till they are dust, abolished, every one,
Who keep the world in chains of darkness. Loose
The lark of hope that suffers for the sun,
And fill the sky with singing.
Slay, oh slay,
The tyrant Past, and wake, for it is Day!

Leonard van Noppen.

lief.

Truth needs but the water of faith to imprison it, so we may see it, and by the use of reason understand it, so we may use it to multiply itself. Why try to destroy sunlight to hide our deeds, and then pray for the light of the moon to diffuse facts into the shape we only wish to believe.

Why not dare to be truthful to ourselves, just to see how we all are living lies of deceit, because we are too lazy to think our own solution, and too much of cowards to disbelieve the weak arguments of those

who deem it unwise for their own good to run their lines upon a perfect parallel with science and spiritual facts.

Show us by history of mankind what nation lived most happily and intelligently, and it will show that they possessed a conception of a higher being of intelligence and dressed it with their beauty and arts—just as Nature chiseled man from the chemicals of the earth, a statue of angular muscles, while the women the curved, tender form of beauty, and strength; hope and faith, science and religion, the seed and the cup.

(To be Continued)

HOW many never think, who think they do. --Jane Taylor

The Human Radio

(From a series of articles which have been running in The Whiteball Forum, Whiteball, Michigan. The underlying theme of all these articles has been the susceptibility of the human mind as a "human radio.")

When we consider that there are more than six billion nerve cells in the brain, according to organic science; and when we consider even the mystery of a single cell, or group of cells, in reference either to its constituents, contents, or radio-susceptibility to exterior facts, it is surprising that the enormous potentiality and possibilities of the human mind have not been more seriously considered.

The "radio-susceptibility" of the human organism has apparently been a neglected idea, or one which scientists fear to tackle. Familiarity with any marvellous mechanism soon results in indifference and carelessness which only loss or injury can cure; and then the mechanism is not available for the careful use that might then be made of it in the realization that has been awakened.

Wireless Senses

Practically all that psychology concerns itself with are species of "radio" phenomena. That is to say, "wireless." The senses of touch and taste alone are purely "telegraphic." All outside of the individual

human nervous system that is not touch or tasted, conveys itself to the human organism without "wires" until it reaches the antennae of the system itself. Hence it is a "wireless" or species of radio phenomena. The senses of sight, smell and hearing are all reception of this kind, with delicately adjusted mechanism for selective-reception and interpretation.

Radio-Taste

The sense of smell might be called a sort of "radio-taste," for instance. But things do not always taste as they smell. Atoms and molecules of the substance being "smelled" emanate or broadcast in minute quantities; and as minute, dilute quantities of some substances are sweet, whereas in concentrated quantities the taste is bitter, (saccharin, for instance,) so an odor, being a minute quantity, may seem sweet, whereas the taste might be very different, possibly objectionable in some cases.

Furthermore, to eat the leaves of some flowers or plants will scarcely produce a taste approaching the odor

of the evaporating juices that pass through the veins.

Thus from one viewpoint, bitter and sweet are related as heat and cold. They are not necessarily opposites, but simply more or less in quantities of the atoms of molecules which produce the effect that we designated by arbitrary noises which we call "words," and which differ with the physical and mental make-up of people throughout the world.

It is a relative matter. Many things that we call "opposites" are not strictly so at all, nor is there an absolute heat or cold, bitter or sweet, sorrow or joy. It is a matter of relativity determined by the proportion or relation of the "emanation," to the resistance or condition of the "wire" or nerve filaments in the individual mechanism. The same thing may be warm to one, cool to another, bitter to one, sweet to another, soft or low to one, hard, or loud and high to his neighbor.

It is necessary to understand these things before the full value of the experiments and experiences of which I shall tell you, can be realized, as a proof of the Eternality and Immortality which will mean so much to us when we induce our logic and reason to justify our faith.

Universe in Head

The entire Universe is within the human head in the same manner that the music being broadcasted from various cities all over the world is within the radio, or within the room in which it is being received. Take a burning glass and focus the sun upon a piece of paper. The fiery, burning spot of light is the Sun in the same manner that a Man is God, and with as much reality, or as little "reality," according to the viewpoint. The lens is the material, earthly make-up of the receiving-set; and according to its purity, so the clarity of the music or light. The screen is the surface of man's Brain, which will burn out if not well-tempered, or if the light, as focussed, is too intense.

The "objective" or "conscious," as we know it, has no real existence in itself, being only the moment's irritability of one of six billion cells, which contain merely the temporal reflection of an Eternal Thing. It is but the needle which threads the beads, and which is discarded when

the rosary is completed, and the work is done.

Would it not seem that if of two things there were a question of degree of reality, that that might well be considered more "real," or of greater import, which is the cause of the other?

And if so, the "reality" is then unseen, for it is in the seed, and in the mind. And it would seem an evidence of mental error to say of a thing to its discredit or belittlement, "that is only in the mind," or "that is only imagination," as is so often said.

All that matters most is in the mind, and in the Imagination. Sorrow and joy, love and all the virtues which make life worthwhile, have not existence other than in the mind. Likewise all that is of most terror and torture is in the mind. For physical pain, or death itself, has not the power to hurt as that. But likewise therein are also all the deepest, most lasting joys.

If we cannot deny the continuity of life in one direction, we cannot deny it in another. If birth is not the beginning, then neither is death the end, and vice versa. If Prevision may be proved, then the existence of that future in the present is demonstrated, even as the existence of the future forest in the present seed. What remains to doubt is only our ability to read or interpret the fact.

If the future exists today, even in this manner, then where is the line that death draws? If the brain is a human radio, (which it may be demonstrated to be), then where is that, and what is that to which it is receptive? And where is this after the brain has decomposed?

And if "this" to which the brain is receptive does not exist apart from the brain, how is it that diverse brains without possibility of external communication, or likelihood of common origin, give evidence of a similarity in effects, unless from a common independent cause of truth to which all are receptive?

There are those who hold a "preservation in descendancy" theory, endeavoring to trace the similarity of practices and tendencies in diverse

races of men, to some common origin in antiquity. But in the light of our knowledge today, and the possibilities and probabilities revealed by modern scientific research and achievement, the "preservation in descendancy" theory seems far less likely than a Human Radio theory of the diverse reception in similar organisms of universal facts.

This "organic radio" theory is a far more logical explanation, also, than any that has yet been found for the marvels of Instinct in the

animal world, and the mystifying cooperation that is found to exist in the insect world, such as swarms of bees and tribes of ants. It is conceivable, once we have experimented with an electrical radio, and the possibilities of the human mind, that there be organic filaments of a reflexive nature in insects, that are responsive to infinitesimal vibrations of a different order and origin than we have means of knowing anything about.

(To be continued)

IT is not the oath that makes us believe the man, but the man that makes us believe the oath. --Aeschylus.

THE GOD OF WATERS

*Each bubbling spring is like a human being born of mother earth.
It meets another, and they melt into one of love;
Then still others fuse into families, communities, states
and nations,
At last to die at the brink of the sea,
Only to LIVE as many into one GOD.
Not a spring that does not die in youth as a brook;
Not a brook, save to die to live as the man, the mighty
river:
Which "dies" into the Ocean only to become the God of
Waters . . .
How like man!*

J. A. S.

PREVENTIVE EDUCATION

Why such a mystery and educational evasion so far as "Prophecy" is concerned? If you see that a pocket-book is empty, you can predict that nothing is going to be bought, unless money is earned or a gift received. If you examine the pantry shelves, you can predict what is going to be prepared for lunch, if the store is closed, or if the pocket-book is empty. If you examine the lunch-basket you can predict what is going to be eaten at the end of

the journey, providing there has not been a wreck, or it has not been stolen, or given away to a beggar.

This is a purely scientific matter. An Astronomer predicts the exact hour of an eclipse. A Chemist predicts the results of certain chemical compositions, tried and tested a thousand times. A botanist predicts the fruit of seeds and plants. A zoologist predicts the development or actions of animals under certain conditions. A gardener predicts his

own winter menu by the seeds he selects and plants himself in the spring. A good doctor will predict the results of symptoms, and the curative results of antidotes as proven by experience. Why then is it denied the prophet that he shall look into the heart of a man, a nation, or a world, and do the same? And yet the prophet has ever been stoned and crucified, for in looking into the heart of a man, a nation or a world, he beholds their secret sins, and they would destroy him to silence the voice of Progress which does not condemn them, but which would have them sin no more, showing them a better way to pack their lunch basket for a long journey, that they may not starve en route.

Man, trying to hide his own thoughts, is more pitiful, more ridiculous than the ostrich putting his head in a hole in the sand, that he may not be seen. There is not an act or thought of any man that may not be read by all the children of a coming generation whose mentality shall have cast off the worn-out garments of mistaken education. Telepathy will be as common an every day matter as telephone or radio today. When man learns that nothing can be hid from his own conscience which writes it upon the slate of his own mind for all the world to see, he will not be so ignorant as to believe that four walls and a closet door will hide the skeleton of his household. But he will also know, that none may read those records save those well-tempered with mercy, charity and understanding, who will not condemn, but who will heal, and show a better way as a trusted friend. For any inclination to condemn or to misuse the truth of mental susceptibility, automatically blinds it so that it may not be seen.

Past education has made the mistake of overloading the memory with a few kinds of mental food; unmindful of the fact that a mind so overloaded is deadened to the normal sensitivity and susceptibility that is the rightful heritage of man; unmindful that the Universe itself would relieve the individual mind of that great burden: for all is eternally existent, with or without the individual mind, who need but temper and string itself with a single thread of each chemical, each

characteristic and trend of human life: then fling forth that antennae in the freedom of simplicity, in environments without fear, greed, lust—and cultivate by natural labor, thought and love, the confident, receptive attitude which places all needful knowledge at man's disposal within himself, and without the need of a single book. For of such are the men who write these books that do not come from other books, and from second and third hand knowl-

edge, which does not teach how to think—but what. And that "what," save in the sciences of definite experimentation and absolute knowledge of specialists in the various fields, is more apt to be wrong than right, for there are no two cups of human sculls shaped exactly alike; and "what to think" is only the shape. "How to think" is a drink, fresh-dipped by one's own cup, from the bubbling Spring of the pure waters of Life.

▲▲▲▲—Give It A Thought—▲▲▲▲

Never defend a fault or you but prune the evil plant.

To admit it is to pull it up by the roots.

And if you do, you will have enough strength of character to profit by it.

◆◆◆◆◆ The present worldly evil is a Whip that will strengthen the virtues, still destroy itself by its active lash and use. ◆◆◆◆◆

The Practical Man

There is no denying that this world was made for the practical man. Its cardinal law, "Survival of the fittest" destroys all else.

This is not to decry the man of theory, but to decry all carts that are before horses, as obstructing the highway of true, and the most essential, progress. The human mind is but a small part of the whole—of a Universe, whether or not it be considered "vast," or in other quantitative terms. Its speculative relationship to that whole in terms of consciousness, awareness, or realization in knowledge, is determined by the amount or quality or "plane" of that whole that is able to enter it through whatever avenues there be.

If, then, ones' five known senses constitute all there are of those "avenues," thus limiting his knowledge to definite, limited phases of his immediate material environments during a mere fifty to eighty years of a single process involving as many millions, how is he, or can he expect to be, capable in theory of anywhere nearly approximating that perspective and realization of proportion from the central and ab-

solute reference-frame of the whole, which would render his theory of any permanent value, or even temporary reliability?

The long and short of it is that the material human mind is incapable of what it essays to accomplish, but the effort carries the practical man from one rung of the ladder to the next, until at last his shelf is arrayed with all the bottles, all the chemicals there are, in small doses; all the strings of human emotions, the seven notes of the scale, the seven prismatic colors, the twelve salts of the body, etc.; and between the relationship of these, if he contains them, he may then speculate and judge.

But if even one be lacking from his experience, how can he? And if these small elements are of his mind a part, even as he is part of some greater whole, and if the relationship between an ounce of acid and an ounce of soda is proportionately the same as that between ten or a hundred pounds of each, he may then enter the realm of theory upon a relative and qualitative (or "essence-ial") but not quantitative (material), basis, for the clarifying

and extension of his understanding.

In other words, the practical man has a greater right to theorize, because he has incorporated into his muscular system the material with which to do so, the pigment with which to paint the picture.

He is utilitarian, and therefore economic, in cerebrating only to the extent of the definite results at hand or to be attained. He is able to soar in the clouds, (some more, some less), but does not do so, until he has first built himself a roof and raised a family, (whether of children of the flesh, or mental children of conveniences) which relieve him of details so that he may feel safe and free to do so.

This man dreams while the storm rages, while the man who dreamed while the sun shone, now battles for his life without a roof over his head.

The individual embryo must pass through in miniature and brief review the whole history of the evolution of the human race. It is the same with the evolution of the mind. The man who is first practical, and then theorizes only to the extent that the results of his practicability demands, is more in step with Nature's process than the man who theorizes from the start, for he is not likely to go backward to what seems to him the kindergarten of primitive material toys, (which yet would be his life-saver,) so he goes on, without his full equipment and ballast, only to find at last that he is as a balloon, with no power to descend, a mental derelict among the clouds, a plant without roots, which has no destiny to perpetuate, but only to blow in the wind and at last to burst or decay.

We go to test the Truth of God
Against the fraud of man

-John Greenleaf Whittier

There are false prophets as well as prophets in Science as well as Religion. In both we need a strong Arm with a knotted rope to drive the "money-changers" and wolves-in-the-manger from the Temple of Truth, be it dedicated to God or Man.

The Scientific "Hunch"



(Continued)

Before proceeding with the Baker-Platt Questionnaire and the answers received, it would be well to quote their definition of the words involved:

"It is realized, of course, that the hunch, illumination, or revelation shades imperceptibly into conclusions arrived at by more conscious reasoning. A clearer understanding

—Give It A Thought—

"Doctor, what do you do to keep well?"

"I mind my own business."

"Reverend Father, what do you do to be good?"

"I preach it, then obey it so I may live it."

will be obtained from the examples quoted than from a definition, but we nevertheless attempt a definition as follows: A scientific hunch is a unifying or clarifying idea which springs into consciousness suddenly as a solution to a problem in which we are intensely interested. In typical cases, it follows a long study but comes into consciousness at a time when we are not consciously working on the problem. A hunch springs from a wide knowledge of facts but it is essentially a leap of the imagination in that it goes beyond a mere necessary conclusion which any reasonable man must draw from the data at hand. It is a process of creative thought.

"Dallenback, in a private communication, has given a more concise definition as follows: A hunch or an intuition is a judgment the bases or premises of which are unknown or not clear to the individual having the hunch.

"Many of those who answered the questionnaire which we sent out in connection with the paper, criticized our use of the word hunch. It is

significant however, that no one suggested a better term. Revelation and inspiration are used by many writers but these suggest aid from the spiritual world which we specifically do not mean to imply."

Now as to the relation between this scientific viewpoint and the mental susceptibility which I have investigated for forty years, it will be apparent as we go along. In analysing over twenty thousand "hunches" which have been verified, concerning matters past, present and future, I do not find it necessary to be "intensely interested." On the contrary, if the fuel of interest is personal, either as affecting one's self, or born of too great concern for a friend, I find it a definite injury to the mechanism of Intuition, causing varieties of magnification or distortion.

The cause of a great deal of misconception is the fact that it is not generally recognized that there are three entirely distinct phases of the synthetic function. The lowest operates much after the fashion of a magnet which causes a "chaos" of iron filings to spring instantly into the shape of its lines of force. In this case intense impersonal interest such as that of a scientist in his experimental or abstract problem, is requisite as the primary current to induce the "magnetism" which upon his release of the positive grasp in memory of the elements of his problem, is able to order them and align them with the laws of thought; these laws of thought being parallel to physical laws, but which the objective mind of present-day scientists has not as yet apprehended, for several reasons that will be made clear.

This is as nearly as the matter can be explained without rectifying Language in accordance with these laws of thought. Incidentally, the language to which this scientific rectification is applied, will become the nucleus for a world tongue; and as it is now being applied to the English language, it is safe to predict that English has the better opportunity.

“Lest We Forget”



Though old the thought and oft expressed
'Tis his at least who says it best. —Lowell.

He is the best physician who is the most ingenious inspirer of hope. —Coleridge.

This time, like all times, is a very good one if we but knew what to do with it. —Emerson.

It is generally the idle who complain they cannot find time to do that which they fancy they wish. —Lubbock.

Never forget that of the word unsaid you are master;
Of the word spoken you are slave. —Anon.

of becoming the Universal medium of expression.

The second and third phases of the synthetic function involve the operation of the human mechanism in a manner parallel with the radio, but including past, present and future; a matter scientifically demonstrable, as we shall see. In this construction, "wide knowledge" is of consequence only as it equips the human "piano" with a "string" of each manifestation of a fundamental law, in a manner and to an extent scientifically determinable.

This is not requisite for the functioning of the mechanism, but it enables the faculty of Imagination, in its capacity as Amplifier to the "human radio", to clothe formless vibration with greater accuracy and clarity, much in the same manner as the use of a screen of finer mesh will more accurately reproduce a picture upon a copper plate for printing; and also, as a greater number of contact-points will secure greater clarity of television in conveying the image of a radio speaker. But just as zinc cuts are made of coarser screen for reproduction upon coarse paper, and just as television in its infancy is vague and imperfect, so the human mechanism in its earlier

synthetic functioning leads to vagueness of understanding, superstition, and many grave errors that will be revealed.

It is only by considerable evolutionary refinement, and a final Educational polishing by a method not yet comprehended by Educators, that the human faculty which announces its presence prenatally as a "Hunch," will through the travail of birth, if its mother survive the ordeal, reveal itself as the Child, the pride, the foundation, the only hope of perpetuity of its parent (Science) who denied its existence and all but committed abortion before its birth. Only a Mother will fully understand this parallel and its accuracy in depicting the production of full-fledged Intuition as the child of Science, from the first hint of its existence, in the "Hunch."

The fundamental difference between the Hunch as science is beginning to recognize it, and the Hunch as my experience has led me to understand it, is that the scientific hunch is related to a specific problem upon which the mind is concentrated in gathering all the facts that may be ascertained objectively.

This is but an instantaneous cor-

relation, a synthetic fusion along lines determined by the laws of thought; the "iron filings" of facts already at hand, springing into form upon the application of, or susceptibility to, the "Magnet" of the completed idea which is inherent though often deeply buried in every rational mind. This is but one of three phases to the first of three entirely distinct species of hunch-phenomena.

My experience and experimentation have led me to those fundamental laws that are at the root of all possible "specific problems", and the prototype of all conceivable and objectively ascertainable "facts". Therefore I do not find it necessary to "know the facts" before arriving at the solution, but only to keep uncluttered with non-essentials, and maintain perfect equilibrium of tension among the strings of a mental alphabetical harp, a "sample case" of possibilities, as it were. This enables one to solve problems at once, in the realm of Causes, rather than effects. It also affords an instrument of "Prevenience" responsive to activity in the causal realm, much as a literal harp responds to vibrations of another instrument upon the same plane, if it possesses strings of corresponding pitch.

A mind so equipped may sense solutions before the problems present themselves, and by eductive thought may anticipate all that science and philosophy will later verify inductively and deductively. In this is the sum and substance of the Hunch-mechanism.

Returning, however, to the Baker-Platt investigation and the limitations of the scientific viewpoint, the distance they have traveled may be measured by the quotations which they embody in the report of their findings. The Rev. D. S. Cairns (contemporary review, June, 1918) is quoted as follows:

"The great and dramatic moments in the progress of science are when its pioneers, after long brooding over the data which set their problems for them, leap far ahead of all verified knowledge and divine the solution; when Newton goes voyaging through strange seas of thought, alone; when Darwin sees his unifying truth in a south country lane, and Wallace, ill

with fever in the southern island, is 'stung by the splendour of a sudden thought.' The story of the last century is full of such records, and it is not too much to say that the whole fabric of modern science and industry rests upon the truths discovered in such inspired moments.

"Let me add another not generally known to these histories. My friend and colleague, the late Principal Lindsay, once told me that Lord Kelvin told him that he never thought his way quite up to any one of his great discoveries. He said that he brooded over the facts, which set him his problems, until there came a moment when his mind made a mortal spring out beyond any thing that he, or any man, could demonstrate, and that he knew then in the very marrow of his mind that the solution lay in a certain fact or set of facts. I repeated this story once to two or three distinguished biologists, . . . and they said at once that that was how the great discoveries of science were always made, that the end was seen before the means."

* * *

Andrews is quoted: "In scientific inquiry, we endeavor to ascertain the plan upon which our material has been built. Facts are collected and experiments are conducted. After the plan is assumed to have been ascertained, the deductive method is employed to discover additional detail. It is generally recognized that an initial 'Flash of Genius' is needed—the faculty of suggesting new and valuable hypotheses. No one at present knows why the flash of genius comes; it is possible, however, to indicate how to secure it."

* * *

G. E. Howard, in responding to the questionnaire, wrote "How the idea comes to any inventor—whether the idea is good or poor, or whether the inventor is a little man or a big man—is puzzling. Usually, in my case, it has seemed to 'pop' out of the air, and the air seems to be full of these things, but they will not 'pop' until you do something requiring extreme mental concentration. I have had too many ideas come at eleventh hours in critical places, where they just simply had to come."

* * *

R. N. Kircher replied, "Ideas come when I least expect them—often

GIVE IT A THOUGHT

*If you have some goodness and beauty in your eyes,
Plant it in the living hearts of many
That it may not be food only for the worms.*

* * *

*If you can uplift others, do so while you can:
That they who have received may resurrect
Recorded memories that it was you
Who still live, even though you be called dead.*

AT THE END

At the end of the year, or at the end of life, what have we? It is not what we possess: it is what others

possess that came from us, which is worthwhile. What we possess at our death, dies with us. But the good deeds that have proceeded from us, which loved ones perpetuate, cannot die. It is this which shapes the destiny of others, and immortalizes our individuality.

To know in advance, and to act accordingly, is the result of "Prevenient Thought".

Not to "know" — but still to act "accordingly", is the result of pure Intuition. This is Prevenience, with or without thought.

The first is the path of Tomorrow's scientists, leading today to the Sciences of Tomorrow.

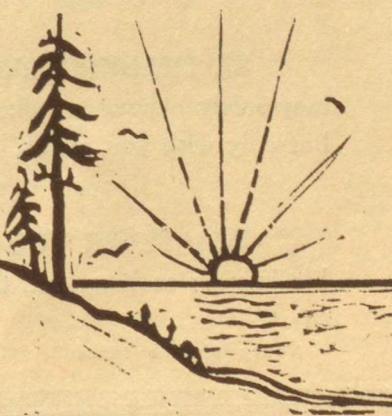
The second, which is also first and third, has always been, it is and will be, the Path throughout Eternity of those, be they Sons of God, or Servants, who nevertheless are Fingers of God's Hand.

when I am half asleep or day-dreaming. So far as I can remember, I have had no good basic ideas when waiting for them. This has puzzled me considerably, and as near as I can tell at present, it seems to be an action of the subconscious mind when my conscious mind is dreaming or wandering. Great care must be taken to differentiate between the flash of basic idea and subsequent design or development."

* * *

The explanation of these and the experiences of many more scientific men, as well as my own, will be considered in further articles.

(To be Continued)



*G*I*V*E* *I*T**A**T*H*O*U*G*H*T*



HE LIFE within a seed or an acorn is more vital and powerful than a million acres of dead forest.....

THE STORY OF TRUTH is like the story of the strange, triangular seed which existed when only the shadows of monkeys hovered over it as they paused to pick it up.

They played with it for awhile because the funny hair around it made it seem something akin to themselves; then they dropped it again, where it remained for thousands of years as a mighty forest arose to hide it, and its hairs dropped off.

Now an Indian passed by. He paused, and picked it up because it was round and hard and yet not stone. The Indian passed away, and still the seed remained.

Then along came a common white man. He cracked it open to see what was inside --- perhaps to eat it. But it remained for the Philosopher to plant it, knowing that it would reproduce many of its kind.....



DO YOU KNOW WHY your basket of fruit was never filled? Because in your vanity you sought others, to have them taste of it --- which they did: filling their own the sooner, at the expense of your accomplishments and your own good opinion of yourself. For if you were really sure of it, you would not have tried to convince of that of which you were sure yourself if you were sure.....



BE THANKFUL that you have made a mistake, and found out one truth that you may safely believe a fact: far better than flattery you do not sincerely believe yourself, but only wish you could.



WHATEVER YOU LOOK FOR you can find --- be it sin or virtue. It first obtains life in your seeking, and then reflects your character for having found it.